

CHAPTER IV

THE CONTACTS OF CIVILIZATIONS

****Je tie crois pas & rimpfn6trabiiitf de FAsie, C'est souvent la paresse de Feaprit E«ropfei. L'est et Tonest se sont rencontres, voilf le fait Deux civilisations dolvent se combiner et se combinent tous les jours, m will un autre."**

Raynaud

"L%omnie prudent et sage se fait comprendre b demi-mot. Le fou seul iiwe sa pensec. La parole a ete doun^e & Thomme pour d^gulser la vritf. Armamte maxim

THE EVOLUTION OF ANNAMITE INSTITUTIONS

T N the welter of Chinese imitations in which Annamite civilisation JL the commune stands out as one of the few indigenous Its utility was not confined to aiding the central govern- in despatching the work of state, but it was the instrument by agricultural eipansion was effected and new communes forged. It was **not** only the custodian of the traditional culture, but jealous of **its** and moral **prerogatives** in relation to the state. In return for Its which even the imperial agents respected, the com- cared for its own poor, recruited its quota of soldiers, assessed **md** tees, **polked** its precincts, and to a certain extent **its** own justice. The of the civil regime in Cochin-China meant the arrival of **a** **bureaucracy*** Just as it had absorbed all local in France, so it set about in octopus-like fashion to kiU the for It abhorred a state within a state. Its attack was the for !>eiiig indirect. Collateral institutions were placed **in** **to** sap the **vitality** of the commune, very much as the machine **ia** Tonkin had undermined the parallel

The was made on the social edifice when
10 bring suit against parents, and in so doing
the of the judiciary by taking their case
 directly
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 by that
and but a mortal blow was struck at
and Further inimds were made when
the **ID** 10 toes, supetvlse the military
 draft> search
for office of Notable in village
md of It» {**MANN***, the iXMnmune's
 burdens were